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## RELIGIOUS.

### A CRIPPLE AND HIS BIBLE.

The Report of the Greenville, S. C. Bible Society, presented the 1st of August last, contains the following interesting fact, which is calculated to encourage the friends of the Bible to persevere in circulating the blessed volume:—

In one instance, a youth, named George Howard, a cripple, and supported upon charity, having by some means obtained 50 cents, travelled four miles to the house of one of the members of the Board, and offered it for a Bible, the price of which was 75 cents. The Agent gave him the Bible, and brought the money to the Board. Being sensibly affected with the incident, the Board unanimously requested the Agent to return the 50 cents to the poor but interesting youth, who had so nobly given all his earthly substance for the blessed Book which contains the pearl of "great price," accompanying their request with silent but earnest desires that all its rich imperishable treasures might be made his own for eternity. The Board has the unspeakable pleasure to learn that their desires have been fulfilled. The youth devoted himself with so much assiduity and diligence to the searching of the blessed volume, that in less than three months he had read it through five times. He was not known to be seriously impressed by divine things before, but after he received the Bible he became so, and in the course of his reading would often make remarks, always relating to Christian experience, on important passages that arrested his attention. A little before his death, his mind became deeply impressed with the following passage in Revelations, "Behold he cometh with clouds, and every eye shall see him." Stopping with emotion and delight, he asked his mother if those were not most beautiful words. Shortly after, he terminated his earthly course in the triumphs of faith, and has doubtless gone to the enjoyment of that inheritance which is incorruptible, undefiled, and that fadeth not away. This instance, in which good has been done, by means of the Society, is an ample recompense for all the expence and trouble incurred in its establishment and operation.

The Editor of the Southern Intelligencer states, that "the Ministers in connexion with this Society have agreed to read the Report to their respective congregations on the Sabbath, which is an excellent method of giving publicity to its contents. We hope that Ministers generally, where religious publications have but little circulation, will extend this plan. If they were occasionally to read to their hearers, from these papers, the intelligence of what is doing in the world to extend the Gospel, a spirit of exertion might be aroused in their Churches, and perhaps much might be done to further the Redeemer's cause, where but little is now doing."

### SUNDAY SCHOOL ANNALS.

I had attended much earlier than usual, and, instead of going into the school, it afforded me so much pleasure, to observe the different looks and actions of the children as they approached the place of instruction, that I stood by the door, enjoying the scene with rapture; and the superintendent coming out of the school, for a moment came to me, and as I inquired the conduct or disposition of the boys, who were approaching, his remarks gave me both pleasure and instruction: "Look," said he, "there are two boys crossing the street; they live just opposite that is their mother standing in the door, looking after them; she feels proud enough of them this day. The eldest is about ten years of age; he was rewarded last year, and is considered one of the best boys in the school. See how he almost drags his little brother along; there is time enough to walk a mile, yet he has no doubt, been carrying his mother this half hour. Look at their dress, how neat and clean: the most conspicuous part of their dress you will observe, is their shirt collars. Their little, sleek, well-combed heads, just peeping out of them. Their shoes have been well cleaned—see how they shine: their pocket handkerchiefs, how nicely they are folded: they will, likely, remain so all day. That little girl, looking out of the window, is their sister; she belongs to the female school; listen to the brief, yet pleasing history of that family: their father is a labourer, and about five years ago, before his children joined the Sunday School, spent his Sabbaths, in sauntering around the docks, looking at the shipping, or loitering about the streets, stopping at this tavern, or that porter house, to pass away this day, that lay so heavy on his hands. The difficulty of supporting his large family, was his theme of discourse: to those who inquired after his family, the hardness of the times was his excuse. Already the multiplied miseries of war, want and wretchedness, had made rapid strides into the abode of cheerless poverty; the demon of dissipation knew him as his proselyte, his hand was stretched to seize his prey—but the protecting arm of Sunday School Benevolence interposed: the pride of a mother's heart, a-

wakened by the well-deserved praises bestowed on her children at the Sunday School, caused the first attention ever paid to her hitherto neglected children. Gratitude for the repeated visits of the conductors of the Sunday School, and for the disinterested favors shown to his family, gained a father's attendance at the church; gradually was he drawn from his dissipated destructive course of life; and if you would ask now who are his acquaintance, you will be answered, the pastor of the church, the elders of the congregation, the superintendent and teachers of the Sunday School. Would you know where his Sabbaths are spent? look in at the church during divine worship; a husband, a wife, three children, and an aged parent, attentively listening to the doctrines of salvation, will give a conclusive answer. Would you inquire after his family, notwithstanding the difficulty of supporting a family these hard times: children decently clad, a father conducting himself with propriety, a mother attending to the concerns of her household, entitle them to respect from those who five years since, thought it a disgrace to acknowledge their acquaintance. Do you see that lad approaching with hasty steps the place of instruction: observe how well he is dressed—his actions accord with it. He has reason to be thankful to the Giver of every good and perfect gift, for conducting him to the Sunday School. This is the fourth year he has been connected with our School, and an honour he has been to it."

### PASTORAL RECOLLECTIONS.

#### UNHAPPY MARRIAGES.

Few subjects are more interesting to the individual, or of more importance to society, than that of marriage. To degrade, or to abolish it, were to oppose one of nature's first and best laws—to throw the world into confusion—and to rob mankind of many enjoyments which a beneficent Creator has provided for them.

"Marriage," says an excellent preacher, "is an institution of peculiar importance. It is of divine ordination, and almost coeval with the existence of the human race. It is the origin of families; the source of the continuance and welfare of nations. It distinguishes man from the brute creation, excludes the disorders of licentiousness, and cherishes the sweetest affections of the heart. There is no union, the quality of which is so intimate, the obligation of which is so binding, the consequences of which are so momentous. It even surpasses natural relation—and for this cause shall a man leave his father and his mother, and shall cleave to his wife, and they two shall be one flesh; what therefore, God hath joined together, let no man put asunder."

If, then, the connection of which we are speaking, be of so much moment, and is only dissolved by death, how important is it, that the greatest care should be exercised, in the choice of a suitable companion. Much of the unhappiness of the world at large, and by far the largest portion of domestic misery, is to be traced to neglect of caution on this subject. The great majority of persons, it is to be feared, enter on this most solemn of human engagements in a careless and thoughtless manner. If ever we need to pray for divine guidance, in our temporal concerns, surely, a necessity exists for it here! But is it not to be feared, that many professors of religion, enter on marriage, without imploving the wisdom that cometh from above, and which can only guide them into the good and the right way. We wonder not, then, that so many complain of unsuitable partners, and of domestic unhappiness.

A short time before I entered fully on the duties of the Christian ministry, I became acquainted with J. L., a young man of pleasing manners, and I hope, of true piety. His attention to divine things, and his attendance on the means of grace, were highly commendable; and in various ways, he did fair to be useful, in extending the cause of Christ. He was active in our Sunday School, useful in our prayer-meetings, and solicitous to bring many under the sound of salvation. One evening, while taking our accustomed walk, he told me he had some thoughts of forming a connection of the most tender kind, with Miss G.; "and what," asked he, "do you think of it?" "Is she," I asked, "possessed of genuine piety?" "I believe her to be very amiable," was the reply. "Have you made the subject a matter of ardent prayer?" He was silent. "Do you suppose, that if you form this connexion, you will, like Zacharias and Elizabeth, walk together, in all the ordinances and commandments of the Lord blameless?" He said nothing. "Do you suppose, that her views and feelings on the great subjects of religion, accord with your own?" He was still speechless. Do you think it an union that would last to eternity, or would it be finally dissolved at death?" He fetched a deep sigh, and, at length exclaimed, "I am wrong—I see I am wrong—I will break off the connection immediately." We prayed together, and he left me with, apparently a fixed determination to dissolve a connexion, which, I evidently saw, would, if consum-

mated, lay a foundation for his future unhappiness.

He soon found, however, that he had proceeded too far, to recede with ease and honour. When he candidly stated his views and feelings, she was all compliance to his proposals—that she would always attend the house of God—that the family altar should be erected in their own abode—and that, in a word, religion should be their business and their pleasure. These flattering speeches won on his heart: the result was as I had feared, and in a few weeks they were married. For a little time, her promises were observed, but not long. Providence removed me from that neighbourhood, and I did not, for several years, again visit it. When I did so, one of my first enquiries was after poor L.—"He will," said my friend, "I dare say, come to hear you preach; but oh! there is an awful change since you saw him last: he seems to have lost the spirit of religion. He is only now and then in his place at the house of God, and always seems reluctant to enjoy intercourse with his Christian friends."

Grieved at this account, I resolved, the first opportunity I could obtain, to have an interview with him. I did so; and once more, took, with him, a ramble, to visit scenes, dear to me by a thousand pleasant and melancholy associations. Nor shall I soon forget the affecting nature of our intercourse. Oh, in what a strain did he lament, that he had not attended to my advice! How did he mourn the state of religious declension into which he had been drawn; and implore me to pray, that his sin might be forgiven him, and that, on all future occasions, I would use my influence to prevent persons possessed of a love to religion, from uniting with those that have none.

If my reader imagines that Mrs. L. was not, in the common acceptance of the word, a good wife, he does her great injustice. She was affectionate to her husband, indulgent to her children, and attentive to the interests of her family; but, alas! she had no religion. Its duties were burdensome, and its pleasures were unknown. Christian experience was the object of her ridicule; a thousand excuses were framed, why the duties of family religion could not be performed; and it was but very seldom, either that she could be induced to instruct her children in religious knowledge herself, or allow it to be done by her husband, or herself attend on its public duties.

Conduct like this depressed poor L.'s spirits, weakened his own attachment to the means of grace, and discouraged by one who ought rather to have cheered his spirits—burdened with a sense of the improper choice he had made, and sensible, painfully sensible, of the dreadful effects of associating with one, who had no union to Christ, he had lamentably declined in his regard to religion. Nor can this be matter of surprise to those who are acquainted with the depravity of the human heart. We need all the help we can receive, in our journey towards heaven; and but few can resist what is pressed upon them, by the warm affection of a beloved relative, even, though their consciences may testify that it is evil. A Job could resist and reprove the wicked suggestions of his wife, but alas! more generally, the Christian is greatly injured, by his having an ungodly companion, for "who can go upon hot coals, and his clothes not be burned."

This, alas, has not been a solitary instance of unhappiness arising from this cause, with which I have been acquainted. A few years ago, I had reason to fear that Miss G., a young lady in my congregation, of a very interesting character, was listening to the addresses of a young man, who, with all his zealous pretensions to religion, I suspected had only assumed it as a mask, in order to deceive her, as to his real character. But, in vain did I warn her, and entreat her to make the subject a matter of deep consideration, and earnest prayer; in vain did I beseech her, and that with tears, to pause, before she threw herself into the arms of a man, whom, I feared, would effect her ruin, and destroy all her happiness for life. Her affections had been wrought upon by his bewitching promises, and in a short time they were married. And soon did she experience a melancholy change; misery has ever since been her portion. She is debarred from the house of God; is deprived of many of the comforts of life; & is the unhappy subject of the most brutal conduct. Now, when, alas! it is too late, she regrets that she did not follow my advice, and with bitter tears, deprecates her hasty and improper conduct, and laments, that the subject was not made by her the subject of earnest prayer.

My object, in bringing these instances before the reader, is to impress him with the vast importance of reflection and prayer, before he enters on a state attended with consequences so momentous. The drowning of the old world, the defection of Solomon, and the unhappiness of Sampson, were all to be traced to improper marriages. No conduct can be more inconsistent with his profession, than for a Christian to marry one who loves not the Saviour, who can take no interest in the

things he holds most dear, who will make the objects he dislikes the pursuit of her life, and who, at death, takes a farewell of him forever.

My reader, if thou be a Christian, beware that thou take not a serpent into thy bosom; however much its beautiful appearance may charm thee, thou wilt, ere long, find it possesses a sting, by the pain it will inflict. In all things, make the word of God the governor of thy life, and, "in all thy ways acknowledge him, and he shall direct thy paths."

### AN APPEAL TO CHRISTIANS, ON THE DUTY OF IMPLOING SPIRITUAL BLESSINGS.

My dear Christian brethren, I beg of you in a special manner, to feel your obligations and encouragements to the duty; for to you is the command of God peculiarly addressed; and to you is the precious promise directly made—"for all this will I be inquired of by the house of Israel to do it for them." Who is the house of Israel? The visible church of God. Your responsibility, therefore, does not terminate in the duty of seeking and securing your own individual salvation; but that of perishing sinners around you is suspended upon your prayers, by the very condition on which God has promised the blessings of his grace. He gives his Spirit to awaken and convert sinners, only in answer to the prayers of his covenant people. Unless Christians pray, sinners will not be converted and saved. With this awful responsibility resting upon you—brethren will you not pray, and earnestly pray, for the most extensive and powerful effusion of God's Holy Spirit—that he might "come down as rain upon the mown grass, and as showers to water the earth?"

Consider what encouragements you have to ask God for this blessing, "in all manner of prayer and supplication." You may come to your heavenly Father, and ask for his Spirit—the richest gift of heaven, with the greater confidence and assurance, than for any temporal mercies. Were you, in the anguish of a bleeding heart, to ask for the life of a dying child, or friend, you must qualify your petition with expressions of submission—you must say, if it be consistent with my heavenly Father's will. But when seeking the blessings of his Spirit—when pleading for souls—no such expressions of submission are required—you may refuse to be denied. With the wrestling patriarch, you may say, "I will not let thee go, except thou bless me." God's word has decided this point. His will is made known in this case:—it is not in the former. "Ask and ye shall receive." He will bestow the blessings of his Spirit upon all who ask him. See Matt. vii. 7—11.

Now, dear fellow-Christians, do you not need this blessing for yourselves, and the souls of many around you? Do you not discover in your own hearts, and in the lives of others, a sensible decay of vital religion? Are not multitudes around you fast ripening for destruction? And alas! what coldness and barrenness are found among those who profess to be the subjects of divine mercy, and are numbered among the covenant people of God! How feeble the pulse—how few the symptoms of remaining spiritual life! The world has so engrossed your hearts, that you have but little time for God. Does it indeed become more valuable the nearer you approach your departure from it?—or have you discovered a way in which you can serve God and Mammon? Christians, are you living near to God? Do you walk by faith, and have you the love of God shed abroad in your hearts? Is there a spirit of prayer in the Church? Are you waiting upon God for his blessing? Have you an anxious concern for the salvation of perishing sinners? Are you fervent with God for sinners; and in speaking to sinners for God? My dear brethren, suffer a tender expostulation upon this subject. Are you so cloyed with the goodness of God, that you neither need, nor ask any further mercies? Because God has done great things for us, in days past, & brought many precious souls unto his kingdom, are you therefore, satisfied, and prepared to say to God—Enough—we want no more? Can you see, without bleeding hearts, your unconverted children, and the youth growing up in hardened impenitence? When the blood of their souls shall be required of you in the day of judgment; and you shall be asked why you did not pray for them—why you did not warn and instruct them, and faithfully labour for their salvation—what will you answer? Oh, how much do Christians diminish their future "weight of glory" in heaven, by present unfaithfulness! Shall we be content to hope for our own salvation, and that of a number around us, while so many are yet out of the ark of safety? If so, we may resign our pretensions to Christianity, and place ourselves in the list of the impenitent—for we have not the spirit of our Master.

My brethren, realize the importance of a shower of divine grace. Feeling it to be the greatest blessing which God can bestow; come to the throne of grace, and ask for it, with an importunity which refuses denial. You must have a revival of

religion—the presence of Christ—or ruin is inevitable. This only can cause you to grow in grace, and in the knowledge of God our Saviour—to walk in love, and abound in the fruits of righteousness. By this alone can the Church of Christ be enlarged. What considerations will raise your fervent prayers—if these will not? If your desires for this blessing were in proportion to its value, you would cry to God for it incessantly. Let the state of sinners around you, awfully stupid, and inattentive to eternal things, deeply affect and arouse your souls! You have abundant encouragement to pray. "The desires of the righteous shall be granted"—and God hath not said to the house of Jacob, seek ye me in vain.—And it shall come to pass, that, before they call, I will answer; and while they are yet speaking, I will hear. He is more ready to give his Holy Spirit to them that ask him, than we are to give good gifts to our children?" Then come to God, relying upon his truth, and faithfulness—believing that he is a rewarder of them that seek him; and earnestly beseech that he would again visit you with the influence of his grace, like showers on the mown grass—that religion might revive and flourish—Christ's kingdom be advanced—God glorified, & sinners saved. [Dr. Lee's Revival Sermons.]

### AN APPEAL TO THOSE WHO NEGLECT THE INVITATIONS OF THE GOSPEL.

Alas! how many who neglect the great salvation are to be found, even in this wonderful day of grace. How many who seldom bestow a thought upon the subject! Toiling in the round of sensuality, they cast off fear, restrain prayer, and never look to God for mercy. Busy in the pursuits of worldly objects, they cry peace and safety till sudden destruction comes upon them, and they cannot escape. They are too young to attend to religion—it is unbecoming their age—it will interrupt their pleasures and excite the ridicule of their companions—or their families and multiplied concerns devour their time and attention. But how foolish and dangerous are these pleas? Too young to love God, and be happy in Christ! Too crowded with business and cares to think of salvation!

"And to the mercies of a moment, leave the vast concerns of an eternal scene!" God is now calling on sinners to accept the great salvation, while they are as constantly neglecting it. And how can they escape? I must in faithfulness echo the voice of conscience. You are rushing to despair. Seriously consider: The inquiry is heard among sinners in many places, "What shall we do to be saved?" and many have experienced the gospel to be the power and the wisdom of God unto salvation. But, alas! the impenitent residee—their number—their stupidity! What makes the difference? Is religion needful to others, and not for you?

The great thing which demands attention, is salvation. Life and immortality are brought to light in the gospel. A future state of rewards and punishments is there revealed. That you are sinners, and exposed to the wrath of God, is equally evident. In the state of nature, and without an interest in Christ, how wretched your eternity! Salvation, my dying friends, I repeat it, is the most important concern. This is the pearl of great price, for the purchase of which all earthly treasures would be a cheap exchange. What though you be rich and honourable—what though you enjoyed the pleasures of sin in the fullest measure; if at death your riches must be exchanged for poverty—your honours, for shame and everlasting contempt; and all your pleasures for "weeping and wailing, and gnashing of teeth?"

Before I close, I must put one question more. Answer it as conscience will approve, and God accompany with his blessing. "What course of conduct do you now determine to pursue? You see that all your selfish exertions will avail nothing. All the means you use will not save you—are no compliance with the Gospel. Perhaps you are already taught by experience, that you have made no progress in religion—you are as far as ever from being reconciled to God; and you may continue to pursue this course, till you die impenitent and perish. I repeat the question, then, what is your determination? Most, I fear, are intending to live a while longer in sin. We cannot awaken ourselves—God must awaken us; and we will quietly wait at the pool. You will live contentedly in the neglect of salvation, hoping that God will awaken you, though continuing to harden your hearts. Preposterous conduct! Can there be a greater infatuation? Are you waiting for God to awaken you while sleeping in sin? You are not waiting for it. This is the farthest from your desire. No—you are waiting to fill the measure of your iniquities. God will indeed awaken you; but who has assured you that it will be in a world of hope? But we do design to repent before we die—we do not intend to go to hell. Yet you are obstinately pursuing the road thither; and it is equally certain that you have no intention ever to repent. Look at your absurdity. You are now deliberately doing that for which you intend, at some time hereafter, to be very sorry. Ridiculous thought! The

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sentiment is an outrage upon reason—a delusion of Satan, and it is because you are blinded, and led captive by him at his will that you dare indulge it. Be assured, however you may flatter yourselves, you are not designing to repent, but to be saved with an impenitent heart—in a way opposed to God, and which, could you succeed, would de throne the Almighty.

Will you then pursue this hope, or comply with the gospel? You hope to be saved. None expect to be excluded from heaven. But would heaven be heaven to you, who have no love for Christ—none for holiness—none for God? How then do you hope to be happy in heaven? With your present heart God cannot make you happy in either of the three worlds which he governs. Oh, then, how can you escape if you neglect so great salvation?

(Dr. Lee's Revival Sermons.)

### MISSIONARY.

Extracts from London Magazines for August received at the Office of the Boston Recorder.

#### REVIVAL OF RELIGION IN GERMANY.

To the Editor of the London Baptist Magazine.

Sir,—Two pious German ministers of the reformed church, named J. Christian Reichardt, and J. George Wermelschirk, gave me, this morning, the following account of the revival of religion in Germany.

It was not till since the close of the war, that any general attention was excited respecting evangelical religion. Five years ago, there were five or six ministers belonging to each of the churches in Berlin, which amount to twenty-one, but not any of them evangelical persons; now there is no church where there is not, at least, one pious evangelical pastor, preaching the doctrines of the gospel, and adorning it by their conduct.

In the University of Berlin, there are thirty or forty pious students. One of the professors, of the name of Tholock, about twenty-five years of age, who knows fifteen languages, is in the practice of receiving these every Wednesday at his own house, for the purpose of giving them religious instruction. About ten of these usually associate with my informant on a Saturday evening, at the University, for praying with them, and for reading and expounding the scriptures. Four of the professors in the University are pious evangelical men. One of these, named Neander, professor of Evangelical History, is a converted Jew, of good reputation, and considerable standing.

When Professor Tholock was, some time since, at Copenhagen, he inquired for a long time in vain, at the University, after pious young men: at length, by accident, a person, who called at the inn, was discovered by him as being of that character, and he introduced him to a considerable number of pious youth, who were earnestly seeking after God.

The pious students, who have been mentioned as at the University of Berlin, were from different German Universities, and their statement respecting them was, that in all of them there were devoted youths, consecrating themselves to the service of God.

At Erlangen, in Bavaria, there are in the University three Professors: one of whom has the reputation of being one of the most learned men on the Continent.

At Basle, in Switzerland, they were informed, by one of their companions, that in the year 1818, about twenty young men were brought to know the grace of God in truth. As they had no evangelical instructors, they frequently met together for reading the scriptures and prayer. One of these is engaged by the London Society for promoting the conversion of the Jews; and another, named Burkhardt, brother to the late excellent Missionary of that name, is an assistant minister with Dr. Steinkopf, in the Savoy, London.

At Albfeld, in Prussia, there is a minister of the Lutheran church, named Doe-ring, the apostle of the age. He pays particular regard to young persons. On a Monday evening he collects at his house about two hundred unmarried men; and on Wednesday evening about forty young ladies; for the purpose of giving them religious instruction. He is indefatigable in visiting the prisons and hospitals, distributing religious Tracts, and has been the instrument of the conversion of many to the knowledge of Christ. In all this vicinity, the churches are supplied with, at least twenty evangelical pastors. The people, when they want a minister, no longer inquire for those who are distinguished by their literature; but they say, when one is recommended to them, "Is he a pious minister?"

A minister, named Couard, about 30 years of age, who preaches in a church in Berlin, has an excessively crowded congregation of six or seven thousand hearers: he lately preached seven sermons from "Ye must be born again." The churches are forsaken where the gospel is not faithfully preached.

The same spirit of opposition exists there, as in this country, against Evangelical religion. If they observe any one listen attentively, or appear serious and devout, they call them, by way of reproach "Head-bangers."

A person, from the neighbourhood of Brunswick, gave the following account. "Above five years since there was not one pious person in all the neighbourhood, nor any evangelical minister. Two farmers were walking in their fields, when one of them, as if his mind had been instantly impressed with the subject, said, 'We possess all these riches, but we have never returned thanks to God, the giver of them. Surely we ought to do so. Come let us kneel down, and give thanks to God, and seek his pardon and blessing.' They enjoyed so much pleasure in this

exercise, that they resolved to meet at one of their houses on a Lord's day evening, for praying and searching the scriptures. Their wives soon united with them. Others, who observed them thus assemble, asked, 'What are you doing? We will meet with you.' Thus, persons from different villages were collected, till the room was over-crowded. These meetings were held in other adjacent villages, until there were ninety or an hundred serious persons. At length, one of the Lutheran pastors in the neighbourhood became an enlightened man, and now they all attend upon his ministry."

These revivals are attributed to the establishment of Bible and Missionary Societies; and the work of conversion has been so rapid, especially among students in the Universities, that scores of pious youths are burning with ardour to be employed in Missionary labours in any part of the globe.

The two ministers, who are very serious, well-informed persons, who related the above facts, are about to visit Poland, in the service of the London Society for the Conversion of the Jews. J. I. London, July 2, 1824.

From the London Jewish Expositor.

#### POLAND.

Extract of a letter from the Rev. A. M. Caul.

The Rev. A. M. Caul, in a letter dated Warsaw, May 13, sends us the following interesting particulars:

The cause of the Society is now advancing, not merely beyond our hopes, but if possible beyond our wishes. The German service is working most effectually. The two most learned Jews in Warsaw, though not yet baptised, are open defenders and propagators of the Christian faith. They have proposed, that a large number of believing Jews should be baptised together, and steps are already taken to put this plan into execution. We do not, however build too much on this. Our trust is in the Lord, who has prospered his work, and will prosper it, according to the good pleasure of his own will. On Saturday 15th, (p. v.) we shall begin a second German Service for the Jews. So that henceforth we shall have two German Sermons every week; one on the Jewish, and one on our own Sabbath.

#### RUSSIAN POLAND.

Extract of a Letter from Mr. J. C. Moritz.

The following communication has been recently received from Mr. J. C. Moritz, dated Dubno, May 29, 1824:

There are now twelve young Jews at Berdicheff, who are earnestly beginning to enquire, what they must do to be saved. You will see from this, my dear brother, that the Lord causes the seed, which I with much fear, and in much weakness, had sown in that place, to spring up and to blossom; may it be like the grain of mustard, and become a large tree, under the shadow of which many fowls may shelter! I doubt not that you will rejoice with me, and praise the Lord for his faithfulness in fulfilling his promise, that his word shall not return empty. Let us be glad that the fig tree is beginning to bud, which is the sign of the approaching spring; for we know when the spring cometh, that the harvest must follow likewise.

#### GERMANY.

Letter from Mr. J. P. Goldberg.

Mr. GOLDBERG, thus writes in a letter lately received from him, dated Leipzig, May 15, with reference to the proceedings of the Cause of Israel, at Dresden.

My soul doth magnify the Lord, and my spirit rejoices in God my Saviour, when I take a survey of the blessings with which his work at Dresden has been crowned. Fourteen persons of the Jewish population whom I have instructed, and partly still instruct in the truths of Christianity, have been added to the flock of the good shepherd, who gave his life for them. Amongst them I have special reason to rejoice over the children, as they make a visible progress in the saving knowledge of the Lord.

The Committee of the Dresden Society, anxious to promote, as much as is in their power, the object of the London Society, commissioned me to go to Leipzig, to spread the seed of the Gospel among the Jews who attend the fair. My journey has not been in vain, and many opportunities have been afforded me to promote the knowledge of Christ both by distributing books, and by private conversation. During my former visit I had deposited the books at the house of a Christian manufacturer, who dealt with many Jews, and where I could converse with them. But this person began to fear some injury to his business from this measure, and I was obliged to seek other opportunities of coming in contact with the Jews. I went therefore to the inns where they resorted, and I was soon convinced, that these are the most suitable places for free intercourse with them; because there they have leisure to listen to instruction. I spend almost the whole day among them, and the Lord supplies me with strength and courage to proclaim to Jews from Poland, Greece, Bohemia, and Germany, the Saviour of the world; to call upon them to believe in him, and to put Tracts into their hands, which are generally received with gratitude.

#### INDIA.

Communications from Mr. Sargon.

THOMAS JARRETT, Esq. of Madras, under date of 29th November last, forwards a communication addressed to him as Acting Secretary of the Corresponding Committee, by Mr. Michael Sargon, dated 30th June, 1823, giving an account of the progress of the schools established amongst the Jews at Cochim.

On the 15th March, I delivered the

schools in charge to Mr. Harrington, who carries on the business with prudence and regularity, and to the approbation of the Jews; which, I must say, is somewhat difficult. He has arranged the children into seven classes, according to their proficiency in each branch, which will appear in the school returns now forwarded.

There are three languages taught in the first school, Hebrew, English, and Malayalam; whereas in the second school there are only two languages taught, Hebrew and Malayalam. The children are taught Dr. Watts's Catechism, and to read the Old and New Testament.

I am sorry to say a few dissatisfied characters have established two schools in opposition to ours, but the children that attend those schools are chiefly the offspring of that stubborn race the Black Jews. There are about thirty five children in both the schools; but I am not afraid of this affecting our cause in the least, for they will find it difficult in time to support them, and a want of suitable persons to conduct the same.

I am happy to say that none of the parents of the children that attend our first school appear inclined to remove their children. It is carried on with the greatest regularity for the improvement of the children, and the Jews begin now to appreciate the privileges and means of instruction which are held out to their offspring. Indeed, I must say, that the majority of the White Jews, manifest an increasing willingness to have their children instructed in our schools, and seem favourably disposed towards us. A few of the Black Jews, however, manifested a wish to remove their children from the second school. I stated to them the evil of doing so, and I have heard nothing more of it since.

There are now on the school establishment 109 children, many of whom can read the word of God, (which is able to make them wise unto salvation) both in Hebrew and Malayalam, and a few also can read it in English; thirty have been struck off from the establishment for various causes detailed in the remarks to the returns, making a total of 140 children that have received instruction at the institution, the greater number of whom, had it not been for your schools, would have been now plunged in vice in the streets, destitute of all knowledge of these unspeakable blessings.

From the London Missionary Register.

#### BAPTISM OF A BRAHMIN AT MADRAS.

Of a Brahmin, baptized on New Year's Day of last year, Mr. Ridsdale writes—

"This was a day of much interest, being the commencement of a new era, and the time fixed upon for receiving a very promising character into the bosom of the Christian Church. He was first brought acquainted with the truth at Poonamallee, by the Catechist there. He afterwards came to Madras, and spent about four months under the immediate care and instruction of Mr. Barenbrück, and our Catechist."

Of the circumstances of the baptism of this convert, the Rev. W. Sawyer has given the following interesting narrative:—

"Before the administration of the ordinance, I desired him to say what he had previously expressed a desire to say to the people. This he did to the following effect:—

"Friends in Christ Jesus!—I, as one who am about to be admitted this day to the privileges of the Holy Gospel in Christ Jesus, am desirous to shew you, in as concise a manner as possible, my former state, and my present change of mind, wrought by Almighty God, through his dear Son, our Lord Jesus Christ."

My forefathers were of the Kaudannier tribe of Brahmins. My name is Soobarayen. I, together with many thousands of my caste, who are still deceived in the darkness of heathenism, and bound by the many deceitful Shastres, used to worship an image of stone: but Jesus Christ, in a wonderful manner, hath blessed me with clearer light. Consider this goodness, of which I am not in the least worthy! Jesus Christ having joined me to his holy communion, and having strengthened me, I do believe him to be the only Way, the Truth, and the Life; and that there is no salvation in any other besides. In conclusion, I beg you, Christian Brethren, to beseech God on my behalf, in all your prayers."

#### BAPTISM OF SIX NATIVE WOMEN.

Further evidence of success is afforded by the baptism of Female Converts from among the heathen. On the 23d of January of last year, Mr. Ridsdale writes—

"I repaired to the Mission Church, to perform a most pleasing and important service. I baptized six heathen women, who have been under instruction several months. These individuals have, I trust, sincerely embraced the Gospel of Salvation. May the good Lord multiply the subjects of his grace, and extend his kingdom on every side!"

Of one of these women, an aged female, Mr. Ridsdale, some time before her baptism, gave the following very interesting particulars:—

"She is about 70 years of age, and her hair as white as wool. I had a most interesting conversation with her. I asked her what led her to think of changing her religion. She replied, 'Before, I worshipped plenty idols—What good? I went to the church on Monday to receive alms, and heard the Catechist preach: then, after he had done, Padre Hough asked us questions, and among others, if we knew that we were all sinners. I went home, and thought, what this? Then the light began to come into my mind, and I feel myself a great sinner. Then I tell my son and daughter that I like to be a Christian: they laugh at me; but I not mind. I feel very great love to Jesus Christ, and I think upon him always.' I asked her why she wished to be baptized. She said, 'that I may come to Christ and get pardon and salvation.' Fearing that she

might have erroneous views of the ordinance, I asked her if she thought that the baptismal water could pardon and save her: she replied, with great energy and expressive oriental gesture—'Oh no! water can do nothing. Only Christ can save me!' I asked her whether she expected to go after death: she replied—'To God.' I rejoined, 'How! when you die, they will put your body in the ground; how then can you go to God?' She answered, 'my soul will go to God.' I then asked how she knew that she had a soul: she replied—'I see and think, and do things, which my body could not do by itself: if my soul was gone then my body would lie quiet.'

The case of this poor old Hindoo Woman is, I trust, a practical comment on that beautiful passage of Holy Writ—'Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him.'"

#### SERAMPORE.

From the London Baptist Magazine.

The following letter from Dr. Carey to Dr. Ryland, containing an account of his late affliction, and merciful recovery, with other intelligence of a more general nature, will be read with great interest.

Serampore, Dec. 22, 1823.

My Dear Brother Ryland,—I once more address you from the land of the living, a sacred, which about two months ago, I had no expectation of, nor did any one else expect it. On the 8th of October I went to Calcutta to preach, and returned with a friend about midnight. When I got out of the boat close to our own premises, my foot slipped, and I fell; my friend also fell in the same place. I, however, perceived that I could not rise, nor even make the smallest effort to rise. The boatmen carried me into the house, and laid me on a couch, and my friend, who was a medical man, examined my hurt. The Danish surgeon was called in the mean time, and it was feared that the hip joint had received a violent contusion, if it was not lacerated. This, however, proved not to be the case.

The day after the hurt, and the two next days, 110 leeches were applied to the thigh, and, except excruciating agony, all appeared favourable. I had no fever, or other bad symptom till about the tenth day, when I was seized with a fever which was highly alarming. The pulse 120 in a minute for several days, attended with a violent cough and expectoration. Lord Amherst very kindly sent his own surgeon, Dr. Abel, to report my state of health to me. During this, unexpectedly, and unperceived by all, an abscess was formed, I believe on the liver, and the subsequent discharge of pus, which was very copious, continued for at least a month, with such violence, as often to threaten me with suffocation. From all these afflictions I am, through mercy, restored; I am still very weak, and the injured limb is very painful. I am unable to walk two steps without crutches; yet, my strength is sensibly increasing, and Dr. Mellis, who attended me during the illness, says he has no doubt of my perfect recovery.

During my confinement in October, such a quantity of water came down from the Western Hills, that it laid the whole country, for about 100 miles in length, & the same in breadth under water. The Ganges was filled by the flood, so as to spread far on every side. Serampore was under water. We had three feet water in our garden for seven or eight days. Almost all the houses of the natives in all that vast extent of country fell. Their cattle were swept away, and the people—men, women, and children. Some gained elevated spots, where the water still rose so high as to threaten them with death. Others climbed trees, and some floated on the roofs of their ruined houses. One of the Church Missionaries, Mr. Jetter, who had accompanied Mr. Thomson and some other gentlemen to Burdwan, to examine the schools there, called on me on his return, and gave me a most distressing account of the fall of houses, the loss of property, and the violent rushing of water, so that none, not even the best swimmers, durst leave the places where they were. He fasted for three days.

This inundation was very destructive to the Mission-house, or rather premises. A slip of the earth took place on the bank of the river, near my house, and gradually approached it, till only about ten feet were left, and that cracked. At last two houses appeared in the foundation and fell to the house itself. This was a signal for me to remove, and a house built for a professor in the College being empty, I removed to it, and, through mercy, am now comfortably settled there. During this illness, I received the constant news of the independent and Church brethren, and many who make no profession of religion at all.

I have nearly filled my letter with this account, but I must give a little account of the state of my mind, when I could think, and that was generally when excited by an access of fever; at other times I could scarcely speak or think. I concluded, one or two days, that my death was near; I had no joys, nor any fear of death, or reluctance to die; but never was I so sensibly convinced of the value of an atoning Saviour as then. I could only say, "Hangs my helpless soul on thee," and adopt the language of Psal. li. 1, 2, which I desired might be the text for my funeral sermon. A life of faith in Christ, the Lamb of God, who taketh away the sin of the world, appeared more than ordinarily important to my mind, and I expressed these feelings to those about me with freedom and pleasure.

Now, through the gracious providence of God, I am again restored to my work, and daily do a little, as my strength will admit. The printing of the Translations is now going forward, almost as usual: but I have not yet been able to attend to my duties in College, and only one day to those of Translator of the Laws and Regulations of the Governor-General in Council: an office to which I was this year appointed.

The affairs of the Mission are more extended, and, I trust, in as prosperous a state as at any former time. There are now many of other denominations employed in missions, and I rejoice to say, that we are all workers together therein. There is no ill will towards each other; but on every hand a spirit of love and mutual co-operation prevails. The various reports published, will give you a tolerably correct idea of the progress of the gospel. Female Schools have been set up and much encouraged. I think we have 16, containing 220 children, at Serampore and its neighbourhood, all regularly visited by our young ladies, viz. brother Ward's two daughters, brother Marshman's daughter, Felix's widow and eldest daughter, and another young lady, a member of the church. The native churches were never in a better state, and the face of the Mission is in every respect encouraging. I have much happiness in my domestic circumstances and relations, and am surrounded with goodness. I received yours from Liverpool a few days ago. My heart cordially unites with yours. Give my love to all who know me. Affectionately yours, W. CAREY.

There arrived at Rio de Janeiro in the months of June and July, seven vessels from the coast of Africa, with more than 3000 slaves.

The quantity of pure copper from the mines of Great Britain and Ireland, in the year ending June 30, 1823, amounted to 10,844 tons.

#### DR. CHALMERS' LAST VOLUME OF SERMONS.

This volume contains fifteen sermons, on the following topics.

"The constancy of God in his works, an argument for the faithfulness of God in his word."—"The expulsive power of a new affection."—"The sure warrant of a believer's hope."—"The restlessness of ambition."—"The transitory nature of visible things."—"The universality of spiritual blindness."—"The new heavens and the new earth."—"The nature of the kingdom of God."—"The reasonableness of faith."—"The Christian Sabbath."—"The doctrine of predestination."—"The nature of the sin against the Holy Ghost."—"The advantages of Christian Knowledge to the lower orders of society."—"The duty and the means of christianizing our home population."—"The distinction between knowledge and consideration."

The Sermon on predestination is founded on the 22d compared with the 31st verse of xxvii. chapter of Acts.—"And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship." "Paul said to the centurion and the soldiers, except these abide in the ship, ye cannot be saved."

The following remarks are from the introduction:—

"The comparison of these two verses leads us in what may appear to many to be a very dark and unprofitable speculation. Now, our object in setting up this comparison, is not to foster in any of you a tendency to meddle with matters too high for us—but to protect you against the practical mischief of such a tendency. You have all heard of the doctrine of predestination. It has long been a settled article of our church. And there must be a sad deal of evasion, and of unfair handling with particular passages, to get free of the evidence which we find for it in the Bible.—And independently of Scripture altogether, the denial of this doctrine brings a number of monstrous conceptions along with it. It supposes God to make a world, and not to reserve in his own hand the management of its concerns.—Though it should concede to him an absolute sovereignty over all matter, it deposes him from his sovereignty over the region of created minds, that far more dignified and interesting portion of his works. The greatest events in the history of the universe, are those which are brought about by the agency of willing and intelligent beings—and the enemies of the doctrine invest every one of these beings with some sovereign and independent principle of freedom, in virtue of which it may be asserted of this whole class of events, that they happened, not because they were ordained of God, but because the creatures of God, by their own uncontrolled power, brought them into existence. At this rate, even he to whom we give the attribute of omniscience, is not able to say, at this moment, what shall be the fortune or fate of any individual—and the whole train of future history is left to the wildness of accident. All this carries along with it so complete a dethronement of God—it is bringing his creation under the dominion of so many nameless and undeterminable contingencies—it is taking the world and the current of its history so entirely out of the hands of him who formed it—it is, withal, so opposite to what obtains in every other field of observation, where, instead of the lawlessness of chance, we shall find, that the more we attend, the more we perceive of a certain necessary and established order—that from these and other considerations which might be stated, the doctrine in question, in addition to the testimonies which we find for it in the Bible, is at this moment receiving a very general support from the speculations of infidel as well as Christian philosophers."

The sermon on the unpardonable sin is founded on Matt. xii. 31, 2.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." "And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come."

This sin is thus described by Dr. Chalmers:—

There is nothing mysterious in the kind of sin by which the Holy Spirit is tempted to abandon him to that state in which there can be no forgiveness, and no return unto God. It is by a movement of conscience within him, that the man is made sensible of sin—that he is visited with the desire of reformation—that he is given to feel his need both of mercy to pardon, and of grace to help him—in a word, that he is drawn unto the Saviour, and brought into that intimate alliance with him by faith, which brings down upon him both acceptance with the Father, and all the power of a new and constraining impulse to the power of obedience. But this movement is a suggestion of the Spirit of God, and it is resisted by any man, the Spirit is resisted. The God who offers to draw him unto Christ, is resisted. The man refuses to believe, because his deeds are evil; and by every day of perseverance in these deeds, the voice which tells him of his guilt, and urges him to abandon them, is resisted—and thus, the Spirit ceases to suggest, and the Father, from whom the Spirit proceedeth, ceases to draw, and the inward voice ceases to reprove—and all this because their authority has been so often put forth, and so often turned from. This is the deadly offence which has reared an impassable wall against the return of the obstinately impenitent. This is the blasphemy to which no forgiveness can be granted."

The sermon on the new heavens and the new earth is founded on 2 Peter, iii. 13:

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Dr. Chalmers believes, "that in the new economy which is to be reared for the accommodation of the blessed, there will be materialism." "It were venturing on the region of conjecture to affirm, whether, if Adam had not fallen, the earth that we now tread upon, would have been the everlasting abode of him and his posterity.—But certain it is, that man, at the first, had for his place this world, and, at the same time, for his privilege, an unclouded fellowship with God, and for his prospect, an immortality, which death was neither to interrupt nor put an end to. He was terrestrial in respect of condition, and yet celestial in respect both of character and enjoyment. His eye looked outwardly on a landscape of earth, while his heart breathed upwardly in the love of heaven. And though he trode the solid platform of our world, & was compassed about by his horizon—still he was within the circle of God's favoured creation, and took his place among the freemen and the denizens of the great spiritual commonwealth."

And again—

"The object of the administration we sit under, is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day it may be shaken, and broken down from its present arrangements, and thrown into such fitful

stitutions, as that the whole of its existing frame work shall fall to pieces, and with a heat so fervent as to melt its most solid elements, may it be utterly dissolved. And thus may the earth again become without form and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise; and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation; and the world be peopled as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendour."

#### MASSACHUSETTS DOMESTIC MISSIONARY SOCIETY.

The friends of Domestic Missions have been very fully informed of the appropriations made from time to time, for the assistance of our feeble churches. It is not convenient, however, to introduce into each annual report a detailed statement of the circumstances of each church or parish that receives an appropriation. The Directors are obliged to limit themselves in those reports to a general summary of facts, which are less interesting, though otherwise more important to the public than more minute details.

A serious difficulty in the way of producing an impression sufficiently deep in behalf of our destitute congregations, lies in the fact, that their sufferings are not brought home to the hearts of those who are strangers to them. It is not easy for those who enjoy without interruption the administration of the word and ordinances of God, to enter into the trials of their brethren, who have none to break unto them the bread of life, and whose families are growing up in fearful ignorance of "the things that belong to their peace." If any thing promises to remove this difficulty, it is the very language of those applications which are made to the Society for assistance—the language of the sufferers.

A committee of a Congregational Society in B. under date of June 29, 1824, make the following statement to the Directors:

"This church was formed August 6, 1816. In March, 1819, the Rev. Mr. S. was ordained as our pastor. Then, the church consisted of seven members. Under the ministry of Mr. S. we have been blessed with revivals of religion, and the church now consists of 76 members. In consequence of excessive exertion during a special attention to religion last summer, and sickness among the people, the health of our minister has become impaired, so that he has been confined from his labors more than ten months. The issue of this sickness is yet doubtful: probably he will not recover; and if he should, it must be a considerable time before he will be able to resume his labors. This church and society are in an afflicted state. They are poor. Mr. S. needs his stipulated salary (\$300). The Society are unable to support him, and employ a stated preacher at the same time. We are in the midst of sectarians, who are vigilant to take every advantage to weaken us. We live, on an average, five or six miles from any other Congregational place of worship. We are in danger of becoming scattered and broken down. If some relief be not obtained, the probability is, that this will become a waste place. We do most earnestly solicit your aid, that we may employ a preacher. It is with extreme reluctance that we are compelled to draw on the charity of the public. Necessity constrains us. We wish not to burden others, that we may be eased. We are making exertions in the church. If it shall be consistent for you to afford us some aid in our low estate, you will make glad the hearts of the people of God among us, and we doubt not will stimulate them to increased exertions."

Many congregations, once flourishing, are now entirely broken down, through want of the timely assistance applied for by the congregation in B. When no Domestic Missionary Society existed, and the frowns of Providence noted in such a manner on a people, after struggling in vain with their difficulties for a time, they yielded to discouragement, and consented that lebanon should be written on the doors of their sanctuary. Infidelity and vice rushed in with an impetuosity that nothing can check when the house of God is shut, and laid the church of Christ desolate. Such desolations are repaired with great difficulty at best, and oftentimes a whole generation passes off the stage before the regular worship of God is re-established.

Can it be a question, whether a parish in the circumstances detailed in the foregoing extract ought to be assisted? We think no pious mind can doubt for a moment. A little assistance now, will probably prove their salvation; and if they are neglected, ruin is almost inevitably before them.

But, this very application was received by the Directors, when they had not in their Treasury a single dollar unappropriated, and knew not where to look for funds, but to gracious Heaven, and a sympathizing Christian public!

If our readers will bring the case home—if they will fix their eyes on a congregation, separated from all other congregations by a distance of six or eight miles—poor in resources, yet deprecating "the famine of the word" more than any other poverty—having in the midst of them a minister whom all love, whom many regard as their spiritual father, but who is languishing under the fatal hectic, and going to an early grave to leave behind him a helpless family—a man whom they cannot forsake, to whom they feel bound by ties that nothing short of death can sever; yet willing to exert themselves to the utmost for the support of an assistant preacher, and for the prevention of that sectarian influence which unhappily employs itself most actively at such a time to distract and destroy regular congregations:—We say, if our readers will bring the case home, and see their own hearts, "what ought we to do?" We feel assured that they will bestow liberally of what God has given to them, for such purposes of benevolence.

Worthy of imitation.—The Children of Catechetical Society have contributed \$150 to make LA FAYETTE a Director for life of the American Bible Society. This is one of the happiest methods which has yet been adopted, of testifying respect for the General's character. We hope that the example will be extensively imitated, and that before our illustrious guest leaves this country, he will be made a number of all the American benevolent institutions of which he can be supposed to feel an interest.

N. Y. Obs.

#### AMERICAN EDUCATION SOCIETY.

The ninth annual meeting of this Society was held in Boston, Sept. 29. In the morning, the Officers of the preceding year were re-elected, and a committee was appointed to make a report on the expediency of changing the time of the annual meeting. In the evening, a meeting of the Society in the Old South Church, was opened with prayer by the Rev. Otis Thompson, and the Report was read by the Rev. B. B. Winser.

The Report states, that one hundred and ninety eight Beneficiaries in ten States have received appropriations, during the last year, amounting to more than ten thousand dollars: while the receipts of the Society have not much exceeded nine thousand, which is more than \$2000 less than the receipts of the preceding year.

The Report also states, that the General Agent of the Society, who had been connected with it three years, relinquished the agency nine months since, and it would become necessary soon to appoint another Agent, and to convince the friends of the Institution, of the importance of providing a competent support for a man, who should devote all his time to this object.

Though the receipts of the Society are diminishing because there is no agent, still the Directors are encouraged to persevere by a consideration of the influence which the Society has already exerted on other Education Societies; on our Literary Institutions; on Theological Seminaries, and on the different denominations of Christians.

After the Report was read, the following resolutions, accompanied with Addressers, were offered and seconded:

1st. By Bradford Sumner, Esq. of Boston, and Rev. Benjamin Rice of Petersburg, Va.

Resolved, That the scriptural and catholic principles, the extended labors, the economical appropriations, and the flattering success of the American Education Society, claim for it the confidence, and liberal patronage, of the Christian public.

2d. By Rev. Justin Edwards, of Andover, and Mr. Rufus Anderson, of Boston.

Resolved, That the salutary influence of Education Societies upon our literary institutions, ought to be acknowledged with fervent gratitude to Almighty God, and furnishes conclusive evidence that these Associations are entitled to the countenance and support of all the friends of piety and learning.

3d. By Rev. Dr. Leland, of Charleston, S. C. and Rev. Mr. Green, of Boston.

Resolved, That with the continued smiles of Providence, this Society will never relinquish efforts to furnish a sufficient number of competent ministers, to execute the commission of the ascending Redeemer, and extend the influence of true religion through the earth.

#### GEN. ASSOCIATION OF NEW-HAMPSHIRE.

Extracts from the Narrative of the State of Religion.

Never before, at an annual meeting of this body, has there been furnished, so little evidence of a flourishing and prosperous state of religion in our churches. The additions to the churches have been much less numerous than in former years. In some there has not been a single addition; and in some not a single instance known of earnest inquiry, "what must we do?"

In Hollis, however, a highly-favored place, the Lord has caused some mercy drops to fall, and from a small part of the town has gathered, it is charitably hoped, about twenty-five into his kingdom. In Henniker, there has also been a very pleasing attention to religion, and several hopeful conversions are the fruit of it. In Plainfield and Cornish there has been a manifest work of God, and more than sixty are there reckoned as subjects of gracious renewal.

While we hear from Connecticut the common lamentation, respecting the debasing effects of many prevailing vices, we are cheered with the wonders which God has wrought in that favoured State. Nearly twenty towns have been visited the past year, with copious effusions of the Holy Spirit. From Massachusetts, also, we hear tidings respecting Zion's welfare, of a highly encouraging nature. On several places in that State, and even on some where there had been great religious declension, the Holy Spirit has come down like rain upon the mown grass, and like showers that water the earth. Sixteen churches have been favored with special divine influence, & about one thousand have been brought into the visible kingdom of our Lord, or have given evidence of a gracious change. Nor may we pass without grateful notice the present attention to religion in Salem. God is graciously visiting his churches in that place.

Our intelligence from Vermont is rather favourable. In ten towns there has been, during the year, more than usual attention to religion.

Revivals in Maine.—In China, a revival has recently commenced, which is represented as being very powerful. In St. George, sixty-two persons, from twelve years old to seventy, have been baptized. In the first church in Nobleboro' there has been a very extraordinary work of the Lord characterised by a profound stillness and solemnity. The subjects of it were mostly young persons, from ten years of age to twenty-five. Here, one hundred and thirty-one have been baptized. In Hope, of twenty persons immersed, sixteen, (an unusual proportion) were males. In Jefferson, fifty-six were added to the first, and thirty-three to the second church. In Frankfort twenty-two were baptized. In Dixmont seventeen, in the second church in Nobleborough ninety, and in Windor twenty-two.—[Wat. In.]

Extract of a letter from a Baptist Minister in Louisiana, to his friend in Boston, dated Jackson, Aug. 9, 1824.

You were pleased to ask what need we have for missionaries in this part of the country. In addition to the information I then had it in my power to give, I have to say, that from the Mississippi to Pearl river, and from the old line of demarcation to the bay of Mexico, a tract of country 120 miles from east to west, and nearly the same from north to south, there are, as far as I can learn, but five regular preachers of the Baptist denomination; and if we except New Orleans, I do not now know of one of any other denomination of Protestants. The country on this side the river is most of it well settled, and many neighbourhoods appear desirous to hear the Gospel; although they have not, in general, learned, that "they who serve at the altar must be partakers of the altar."

Methodists.—The Ohio Methodist Conference was held on the 2d ult.—100 preachers attended, including five converted and instructed Indians.

The Treasurer of the Boston Female Asylum acknowledges the receipt of one hundred and seventy dollars and sixty-one cents, as the proceeds of the charitable contribution at the celebration of its 24th anniversary.

#### DEAF AND DUMB.—From the Portsmouth, N.H. Journal.

We observe in the Gazette of the 21st inst. a strong appeal to the benevolent to cause such persons to obtain an education. It becomes matter of astonishment why such a number are yet in ignorance in this State, when the neighboring state of Massachusetts has been appropriating \$4000 a year for six years past. Now in a Christian land, surrounded with the light of science, and with the light of the Gospel, they remain shut up in profound darkness.

BOSTON EYE INFIRMARY.—Scollay's Buildings, Pemberton's Hill.—This institution is to be similar in all respects to the London and New-York Eye Infirmary, and has, for its object, the relief of all persons afflicted with Diseases of the Eye and Ear.—It will be opened for the admission and treatment of all such cases, on Monday, Wednesday and Friday, between the hours of 11 and 12, under the direction of Drs. REYNOLDS and JEFFRIES, who will give their personal attendance at this hour, and such advice and remedies, as the respective diseases may require, gratuitously.

Ordained.—In Berkshire, Vt. on the 2d inst. over the Congregational church and people in that place, Rev. PHINEAS BAILEY. The several parts were performed as follows:—Rev. Worthington Smith offered the Introductory Prayer.—Rev. Calvin Noble preached the Sermon.—Rev. Benjamin Wooster offered the Ordaining Prayer.—Rev. Phineas Kingley gave the charge.—Rev. Thomas Skilton expressed the Fellowship of the Churches.—Rev. E. J. Boardman addressed the people; and Mr. Henry Boyington, licentiate, offered the Concluding Prayer.—Com.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of \$455 82 in the month of August.—The Rev. Darius O. Griswold has also collected in New Jersey the following sums: from the first Church in Elizabethtown \$103; from the second Church 114; in Springfield 26 75; in Morristown 129 34; in Mendham, 34 74; in Newark 249 90; from individuals in several places, 23 25.—[Rel. Ch.]

The Treasurer of the American Bible Society acknowledges the receipt of \$2,323 in the month of August.

Professor Anderson of the Vermont Medical Academy, has benevolently offered to educate an Indian youth at his own expense in the theory and practice of medicine. The offer has been communicated to the Secretary of United Foreign Missionary Society.

#### LITERARY AND SCIENTIFIC.

##### COLLEGIATE RECORD.

	A.B.	A.M.	hon. A.B.	hon. D.D.
Yale Coll. Sept. 8.	68	40	5	1
Williams,	1	15	12	1
Bowdoin,	1	15	8	3
Brown,	1	41	18	1
Waterville, Aug. 25	3			
Vermont,	11	9	4	3
Dartmouth,	18	28	13	4
Cambridge,	25	67	33	3
Transylvania,	14	24	10	4
Univ. Penn.	26	14	34	1
Hamilton,	25	17	4	1
Middlebury,	8	24	6	7

Students in the Scottish Universities.—Aberdeen 640—St. Andrews 200—Edinburgh 2100—Glasgow 1600—Total 4540.

There are in Sweden 67 schools on the Lancasterian plan.

Bibliothèque Royale de Paris.—This library consists of more than 450,000 volumes, and its annual increase is estimated at 9000 volumes.

New Publication.—Memoir of Rev. Levi Parsons, late missionary to Palestine. By Rev. Daniel O. Morton, price \$1.

Gulian C. Verplank, Professor in the Episcopal Theological Seminary, New York, has lately issued a volume entitled, "Essays on the Nature and various uses of the Evidences of Revealed Religion."

Capt. Partridge's Academy.—Arrangements have been concluded for the removal of the A. L. S. & M. Academy from Norwich to Middletown, Conn. Subscriptions have been filled by the citizens of the latter place, and contracts made for the erection of the necessary buildings, which are to be completed by the 4th of July next.

The Committee appointed by the Legislature at the last session, to investigate the concerns of the Amherst Collegiate Institution, were expected to meet at Boltwood's hotel, in Amherst, on Monday last, to attend to the business of their appointment.

Vienna, July 19.—Professor Gruithausen, in Munich, has now published the first third-part of his essay on the many plain indications of inhabitants in the moon, and especially of a colossal building. The Munich Gazette communicates some of the most remarkable results derived from a great number of observations made last year. They answer three questions:—1. To what latitude in the moon are there indications of vegetation? 2. How far are there indications of animated beings? 3. Where are the greatest and plainest traces of art on the surface of the moon?

A singular species of disease prevails in Italy, called the *spina ventosa*. In this, perhaps, the first intimation which the patient has of an enemy which "lays siege to life," is an inflammation and small hole in the finger. This is a signal to the surgeon to extract a curious bone; and you may frequently observe persons of a lower condition who have lost a finger-joint thro' the disease.

#### POLITICAL.

##### FOREIGN.

London, August 17.—The Governor of the Sandwich Islands, and the rest of the suite of the King, on Wednesday paid a visit to several mercantile houses, for the purpose of purchasing samples of the different manufactures which are likely to prove valuable in those islands. They estimate that the Islanders, even in the present state of civilization, will require articles from this country to the amount of more than £100,000 annually.

Austria and Prussia are beginning to exchange hostile looks. An order has been issued by the Prussian Minister of War, to march 100,000 men into Silesia, ostensibly to be reviewed by the King, but the real grounds of dispute relate to the important fortress of Mentz.

We have heard that a noble Lord, and other gentlemen of rank, whose names are not permitted to be mentioned, will shortly proceed to Greece to supply the place of the late Lord Byron.—[Lon. pa.]

London, Aug. 16.—The news from the East is unfavorable for the Greeks. Ipsara has surrendered almost without a struggle. Some of the Greek letters attribute the event to treachery, others to cowardice. They also announce that the relations of amity between Russia and Turkey gained strength daily, and emboldened the Turks in their hostilities against the Greeks.

The island of Cea has also been desolated by the Egyptian fleet of 17 sail, under Ismael Gibraltier; who, after several feints, landed on the island, and made dreadful havoc. Nearly 500 of the Islanders perished, and the rest fled to the neighboring islands. The co-operation of the Egyptian with the Ottoman fleet, is no longer questioned.

A German paper says, the Turks captured 100 sail of vessels at Ipsara, and that the fleet had conveyed them to Mytilene.

GREEK ACCOUNTS.—Zante, July 19.—What was expected has taken place. The islands of Ipsara and Cea have been desolated by the Turks, and the standard of the cross is again bathed with the blood of martyrs.

Naxos, June 20.—The whole population of the little island of Cea no longer exists.

London, Aug. 18.—Notwithstanding the losses experienced by the Greeks, the last letters say, that they were in good spirits.

A letter dated the 7th August, at Paris, has been received by the packet ship John Wells from Liverpool, which states that all negotiation with the Haytian ministers then in France, had been broken off, & they would return immediately.

The wheat harvest in France is nearly completed; both the quality & quantity are very good. It is generally allowed, that for the last fifty years there has not been a more abundant harvest than that now commencing in Ireland.

Switzerland, July 21.—We lately mentioned the danger with which an apprehended fall of part of a mountain threatened the valley of Levertz. The latest accounts serve to confirm these fears. Large rents are observed in it, and within a few days they have begun to spread, and a part of the mountain already begins to detach itself from the rest. The fall will probably take place in the direction of the village of Goldau.—The inhabitants are taking every possible precaution to prevent accidents.

New-York, Sept. 23.—Extract of a letter from Samuel Hodge, Esq. American Consul at the Cape de Verde.

The report which has appeared in some American papers of the destruction of the town of Bathurst, on the Island of St. Mary's, River Gambia, is incorrect;—no fear has been entertained of an attack from the Natives for the last three years.

The United States schr. Porpoise, touched at St. Jago, July 24, and sailed on the 28th for Liberia, with the Rev. Mr. Gurley, who proceeds to examine into the state and condition of the American Colony at that place. And the Rev. Mr. Ashman, Agent for the Colony, who had been at this place for the recovery of his health, returned in her.

#### DOMESTIC.

Emigration to Hayti.—We are informed, says the Newark Eagle, by Mr. David P. Ray, a colored man, long known as an enterprising, intelligent, and worthy member of Society, that 85 persons of colour in Newark, including several respectable families, have with himself agreed to embrace the liberal offers of the Haytian government.

On the 8th inst. the brig Strong sailed from Baltimore for Cape Haytien, having on board twenty-one emigrants.

On Sunday last week, about 205 emigrants sailed from Philadelphia for Hayti. The whole number who have left this country thus far is about 500.

The Females in Hayti are forming themselves into Societies for the assistance of such coloured people in this country as are disposed to emigrate to their island.

Another Revolutionary General alive—but in distress.—After noticing the paragraph which announces that Gen. Sumpter, one of the general officers of the revolution is still alive, (as it has often been said that La Fayette was the only one,) a writer in the Hartford (Conn.) Times, remarks:—

"In addition to the above, permit me to declare, that editors of newspapers, the people and government itself, seem also to have forgotten Gen. William Barton, of Providence, R. I.; who, instead of being 'surrounded by his grand children,' is, to this day, and has been for twelve successive years past, imprisoned for heavy bills of costs, in the town of Danville, in the state of Vermont! This revolutionary hero, now about 78 years of age, in the year 1777, at the risk of his reputation and life, planned and carried into effect the bold enterprise of capturing Major Gen. Prescott of the British army, whose head quarters at that time was on the island of Rhode Island."

NIAGARA, AUG. 14.—Welland Canal.—We are informed that the whole intended route of that Canal is now surveyed. From the Grand River to Chippewa, is ten miles—along the Chippewa about ten miles—from Chippewa to Lake Ontario, by the Twelve Mile Creek, or to the River at this Town, about twenty miles.

Portland, Sept. 25.—The White Mountains.—The cloudless and transparent atmosphere of today has given us a fine view of these grand and majestic elevations. They are now beginning to be clad in their wintry vestments, the snow having already covered them to a considerable extent below their principal summits.—[Ad.]

Elections in Maine and Vermont.—The present Governors of both States, Messrs. Parria and Van Ness, are elected without opposition.

Steam Engines.—A company is now forming in New-York to supply the several important Ports in the Mediterranean with Steam vessels.

The frigate Constitution Com. Mc. Donough, now lying off the battery in New-York, will sail in a few days for the Mediterranean.

The number of Blacks in the United States is computed at two millions, and the annual increase at 50,000.

From the Berkshire-Star.—Terrible Explosion.—At exactly 11 o'clock, on Saturday last, 18th inst. the Powder Mills in Lee, owned by Messrs. Laffin, Loomis & Co. were blown to atoms. Three persons were killed, and one so severely wounded, that his life is in imminent danger, one of whom was blown over the top of a tree, at least 30 feet in height into the river—the other was found at the distance of 10 or 15 rods from the spot—both were dead, and their bodies mangled in a shocking manner. Mr. Bench, was in the drying building, and was found in the mill-pond, at some distance from the mill, an hour or two afterwards.

Small Pox.—The Richmond, Va. Board of Health, under date of the 14th inst. announce that five cases of small pox made their appearance in the lower part of the city within the last week.

Charleston, Sept. 18.—Yellow Fever.—Cases reported during the last week—Saturday, 11th inst. 7; Sunday, 5; Monday, 5; Tuesday, 2; Wednesday, 2; Thursday, 9; Friday, 10—Total 40.

New Orleans, Aug. 16.—A gentleman in New-York, received a letter yesterday from Point Coupee, dated August 12, which mentions that Mr. Lewis, the celebrated musician, and his lady, were both lying dangerously ill. Two of their sons, the oldest and the youngest, were buried last week.

Sale of City Lots.—Twenty six lots of land, laid out on the North Side of the proposed New Market, were on Wednesday last sold by auction—or rather twenty-four were sold by private sale. The highest price given at the public sale was nineteen dollars, and the lowest seven dollars per square foot. The quantity of land sold was 30,037 square feet, and the amount of the purchase money \$303,495 42, making an average of ten dollars and ten cents per square foot. The purchasers are required to build on each lot, on or before the first of July next, a good substantial brick store, covering the whole lot, with hammered stone front, of uniform colour, four stories high, with a slated roof, and a cellar under it, in strict conformity with a plan, which was exhibited at the sale. The lots on the South Side, which are of considerable greater extent than those in the above list, and said to be more valuable, as they border on two wide streets, remain to be sold, and also a tract of land north of the lots sold. The Market House is to be built of granite two stories high, fifty feet wide, and five hundred and twenty feet long. There will be a street 65 feet wide on the north side of it, one 60 feet wide on the south, and another 65 feet wide and 280 feet long on the east. This last street will border on the navigable waters of the harbour, the privilege of which will belong to the city. If the remaining sales are as favourable as those already made, the lands sold and to be sold, will pay all the expenses of the purchase, of filling up the streets and of building the market house.—[Boston Daily Ad.]

#### DEATHS.

In Boston, Mrs Catherine W. wife of Mr Alpheus Allen, 24; Mrs Lydia King Wright, daughter of Mr Nathaniel W. 29; Mr Samuel Norton, 42; Mrs Mary Davis, widow of Mr Joseph D. 45; Mrs Abigail, wife of Mr Joseph Hutchinson, 30; Mr Samuel Vose, 54; Miss Susan J. McCleunen, 17, daughter of Mr William McC.; Mr Barnabas Bayley, 48; Miss Mary W. Baxter, daughter of the late Mr Ebenezer B. 29; Mary Cushing, daughter of Mr Ichabod Howland, 9; Miss Jane McBride, 18; Mary Crocker, 4, daughter of Mr Daniel Hayden; Valentine Orson Stowell, only child of Mr Valentine O. B. Brown, 2; Mr Benjamin Seward, 34; Charles S. Stacy, son of Mr Joseph H. Stacy, 3; Lucy Ann Mariner, daughter of Mr Joseph M. 2; at General Hospital, Mr Edward Kavanagh, 25; Mr William Litchfield; Sarah Bryant; Miss Hannah Wilder, daughter of Mr Lewis W. 22; Maria Millard, child of Mr Elijah Hanson, 13 mo.; Mr John Pray, Jun. 40; Mrs Catharine Allen, wife of Mr Artemas A. 24.

In Charlestown, Mary Ann, daughter of Mr Gilbert Tufts, 9; Mr Robert Gordon, 38.—In Salem, widow Hannah Fabens, 90; Mr Nathaniel McIntire, 54.—In Danvers, Mrs Elizabeth Shillaber, widow of Mr Robert S. 89.—In Beverly, a child of Jesse Sheldon, 3, burnt to death by his clothes taking fire.—In Wellington, Samuel W. Baylies, Esq. 50.—In Fairhaven, Mr Thomas Terry, 78.—In Harvard, Mrs Agatha Gardner, 60, widow of the late Mr Moses G. of this city.—In Stow, Mr Abijah Warren, 70.—In Marlborough, Mrs Nancy, wife of Mr Nathaniel Phillips, 62.—In Dracut, Mr Isaac Bradley, 75.—In Concord, suddenly, Mr John C. Breed; widow Lucy Hudson, 77.—In Ware, Mr John Robie, 82.—In Worcester, Mrs Relief Porter, consort of Mr Rufus P. 34.—In West Springfield, Mr Asa Miller, 83.—In South Weymouth, Mr Simon Chaffee, 88.—In Lee, Mrs Content Hunkley, relict of Deacon Edmund H. 74.—In Milton, Miss Sally Vose, 33.—In Groton, Mr John Vose, 44, formerly of Boston.

In Portland, Mrs Elizabeth Baker, 82.—In Tiverton, R. I. Mrs Mary Westgate, 99.—In Brooklyn, Conn. Rev. Josiah Whitney, D. D. 94.—In Johnston, R. I. Noah Mathewson, a revolutionary patriot, 90.—In Newport, R. I. Mr William Willis 92; Mrs Eunice Bramin, widow of Mr David B. 77; Mrs Eunice Clarke, widow of Mr Nathaniel C. 80.—In Providence, Miss Hannah Tyler, 75; Mrs Susannah Brownell, 77, widow of Stephen B. formerly of Portsmouth, R. I.—In Portsmouth, Mr William Sherburne, 32; Edward Cutts, Esq. 64.—In Woolwich, Mr Capt. Ebenezer Smith, 72, one of the heroes of the American Revolution.—In Thomaston, Me. Catharine Ulmet, 82.—On Sullivan's Island, Robert B. Edwards, Esq. 64.—In Northampton.—Drowned in Plymouth Bay, Captain Joseph Whiting, of Plymouth, lost overboard from schooner Reeper.—At Sea, lost overboard from sch. Midas, in a gale 19th inst. on her passage to Norfolk, Mr Hiram Clark, seaman.—At St. Jago, Cuba, Mr Edward W. Tilden, son of Mr Benjamin T. of this city, 24.—Suddenly at Bombay, E. I. Capt. William Sylvester, of Bath, Me.

In London, L'ABBE PAILLOU, one of the Chief Priests of the French Chapel. He was observed in the middle of his discourse on the 17th Aug. to stoop in a very extraordinary position for about a minute. The Chief Chaplain ascended the pulpit, when he found the Rev. Prelate on the point of expiring; and before he could reach the vestry, the vital spark had fled. He was in his 79th year.—In England, Admiral of the White, Thomas Macnamara Russell, 85.

Died in Albany, Sept. 25, the Hon. PHILIP VAN RENSSLAER, aged 58. The life of this distinguished individual has been one of great usefulness to the city and to the community at large. By numerous acts of untold benevolence, by strenuous and unceasing exertions in promoting the interests of literature and religion, and by an unassuming and kind deportment, he acquired and most deservedly retained the esteem, respect and affection of all who knew him. At the period of his death he was President of the Albany Bible Society; a Trustee of Union College, and of the Albany Academy, and President of the Lancaster School Society. Indeed, of the two last institutions he may with perfect justice, be styled the principal founder. For many years also, he held the high office of Mayor of the city and discharged its duties with conscientious fidelity.

Died at Beverly, after a short and distressing illness, Mrs. ELIZABETH LORD, aged 41. A recollection of the virtues of this amiable and beloved woman, will long be cherished in the hearts of an extensive circle of friends, to whom she was deservedly dear. Cut off in the midst of life, and in the zenith of her usefulness, she has left a husband, and an interesting group of children, to bewail their irreparable loss. Though her constitution was long since enfeebled by disease, and her health extremely delicate, she discharged the duties of a wife and a mother, with no ordinary degree of tenderness and fidelity. She looked well to the ways of her household. The heart of her husband did safely trust in her, and her children rose up and called her blessed. But the overflowing benevolence of her heart was not circumscribed by the narrow limits of the family circle. She looked abroad into the wants and woes of others. The sick and the afflicted shared in her sympathy and kind offices, and the poor did not go empty from her door. She took a lively interest in the exertions of the present day, to send the Gospel to the heathen. This was evinced not by words only, but by giving of her substance, liberally, cheerfully, and without grudging.—At the commencement of her disorder, a dark cloud overshadowed her mind, but the Lord was pleased to lift upon her the light of his countenance, and manifest himself to her soul. The sting of death was removed, and she expressed a humble hope in the Saviour of sinners. We trust she has gone from a world of sin and sorrow to dwell forever with the Lord!

Smitten friends,  
Are angels sent on errands full of love!  
For us they languish, and for us they die,  
And shall they languish, shall they die in vain?

#### SCOTT'S FAMILY BIBLE.

THIS day is published, by SAMUEL T. ARMSTRONG, 50, Cornhill, the third Boston and ninth American edition of SCOTT'S FAMILY BIBLE, in six volumes, royal octavo, with a likeness of the author. Price \$18 in boards—\$21 in sheep—\$27 in calf.

Also, in press, the same work, printed with stereotype. This stereotype edition will have all the marginal references, and be otherwise full and complete, being printed from the London Stereotype Edition; to be comprised in 6 volumes, royal octavo. Price in boards \$21—in sheep \$24—in calf \$30. Volumes 5 and 6 (which comprise the New Testament) are now ready for delivery. The Old Testament is in process, and it is expected to be completed in about 8 months.

A liberal discount allowed to those who buy to sell again. Oct. 2.

#### LEE'S REVIVAL SERMONS.

JUST received and for sale by S. T. ARMSTRONG, 50, Cornhill, Sermons on the distinguishing doctrines and Duties of Experimental Religion, and especially designed for Revivals.—By CHAUNCEY LEE, D. D. pastor of a church in Colebrook, Conn. price \$1. 50.—DR. SERMON'S SERMON at the funeral of Rev. Philip M. Whippley, 25 cts.—Stuart's Discourses on the Atonement, 25 cts.—Nettleton's Village Hymns, 50.

## POETRY.

NIGHT.  
BY JAMES MONTGOMERY, ESQ.

Night is the time for rest;  
How sweet, when labours close,  
To gather round an aching breast  
The curtain of repose;  
Stretch the tired limbs, and lay the head  
Upon our own delightful bed!

Night is the time for dreams;  
The gay romance of life,  
When truth that is, and truth that seems,  
Blend in fantastic strife;  
Ah! visions less beguiling far  
Than waking dreams by daylight are!

Night is the time for toil;  
To plough the classic field,  
Intent to find the buried spoil  
Its wealthy furrows yield;  
Till all is ours that sages taught,  
That poets sang, or heroes wrought.

Night is the time to weep;  
On Ocean's dark expanse,  
To hail the Pleiades, or catch  
The full Moon's earliest glance,  
That brings upon the home-sick mind  
All we have lov'd and left behind.

Night is the time for care;  
Brooding on hours mis-spent,  
To see the spectre of Despair  
Come to our lonely tent;  
Like Brutus midst his slumbering host,  
Startled by Caesar's stalwart ghost.

Night is the time to muse;  
Then from the eye the soul  
Takes flight, and with expanding views  
Beyond the starry pole,  
Descends athwart the abyss of night  
The dawn of uncreated light.

Night is the time to pray;  
Our Saviour oft withdrew  
To desert mountains far away;  
So will his followers do;  
Steal from the throng to haunts untrod,  
And hold communion there with God.

Night is the time for death;  
When all around is peace,  
Calmy to yield the weary breath,  
From sin and suffering cease;  
Think of Heaven's bliss and give the sign  
To parting friends—such death be mine!

## THE POOR MAN'S HYMN.

From CONDER'S "Star in the East," &c.  
As much have I of worldly good  
As e'er my Master had:  
I diet on as dainty food,  
And am as richly clad,  
Though plain my garb, though scant my board,  
As Mary's Son and Nature's Lord.

The manger was his infant bed,  
His home the mountain-cave.  
He had no where to lay his head;  
He borrow'd ev'n his grave.  
Earth yielded him no resting-spot,  
Her Maker, but she knew him not.

As much the world's good-will I share,  
His favour and applause,  
As He whose blessed name I bear,  
Hated without a cause.  
Despised, rejected, mock'd by pride,  
Betray'd, forsaken, crucified.

Why should I court my Master's foe?  
Why should I fear his frown?  
Why should I seek for rest below,  
Or sigh for brief renown?  
A pilgrim to a better land,  
An heir of joys at God's right hand.

## MISCELLANY.

## PRESIDENT DWIGHT'S LAST ADVICE TO HIS PUPILS.

During his last sickness, he composed a sermon from Psalm xciv, 17, 18, "Unless the Lord had been my help, my soul had almost dwelt in silence," &c. intending if his health should be restored, to state to his pupils the feelings of his soul in view of death. At the end of twelve weeks, his disease assumed a more favorable appearance, and he was able to preach in the Chapel. The following truths, on the true character of worldly good, are from the conclusion of the sermon, and are published in his life.

"To him who stands on the brink of the grave, and the verge of eternity, who retains the full possession of his reason, and who at the same time is disposed to serious contemplation, all these things become mightily changed in their appearance. To the eye of such a man, their former alluring aspect vanishes, and they are seen in a new and far different light.

"Like others of our race, I have relished several of these things, with at least the common attachment. Particularly, I have coveted reputation, and influence, to a degree which I am unable to justify. Nor have I been insensible to other earthly gratifications; either to such as, when enjoyed with moderation, are innocent; or, such as cannot be pursued without sin.

"But in the circumstances to which I have referred, all these things were vanishing from my sight. Had they been really valuable in any supposable degree, their value was gone. They could not relieve me from pain; they could not restore me to health; they could not prolong my life; they could promise me no good in the life to come. What then were these things to me?

"A person, circumstanced in the manner, which has been specified, must necessarily regard these objects, however harmless, or even useful, they may be supposed in their nature, as having been hostile to his peace, and pernicious to his well-being. In all his attachment to them, in all his pursuit of them, it is impossible for him to fail of perceiving, that he forgot the interests of his soul, and the commands of his Maker; became regardless of his duty, and his salvation; and regarded for dress and dirt, the future enjoyment of a glorious immortality. It is impossible not to perceive, that in the most unlimited possession of them, the soul would have been beggared, and undone; that the gold of the world would not have made him rich; nor its esteem honorable; nor its favor happy. For this end he will discover, that nothing will suffice but treasure laid up in heaven; the loving-kindness of God; and the blessings of life eternal.

"Let me exhort you, my young friends, now engaged in the arduous pursuit of worldly enjoyments, to believe, that you will one day see them in the very light in which they have been seen by me. The attachment to them which you so strongly feel, is unfounded, vain, full of danger, and fraught with ruin. You will one day view them from a dying bed. There, should you retain your reason, they will appear as they really are. They will then be seen to have two totally opposite faces. Of these you have hitherto seen but one. That, gay, beautiful, and alluring as it now appears, will then be hidden from your sight; and another, which you have not seen, deformed, odious, and dreadful, will stare you in the face,

and fill you with amazement, and bitterness. No longer pretended friends, and real flatterers; they will unmask themselves; and appear only as tempters, deceivers, and enemies, who stood between you and heaven; persuaded you to forsake your God; and cheated you out of eternal life."

"But no acts of obedience will then appear to you to have merited, in any sense, acceptance with God. In this view, those acts of my life concerning which I entertained the best hopes, which I was permitted to entertain, those, which to me appeared the least exceptionable; were nothing, and less than nothing. The mercy of God as exercised towards our lost race, through the all-sufficient and glorious righteousness of the Redeemer, yielded me the only foundation of hope for good beyond the grave. During the long continuance of my disease, as I was always, except when in paroxysms of suffering, in circumstances entirely fitted for solemn contemplation; I had ample opportunity to survey this most interesting of all subjects on every side. As the result of all my investigations, let me assure you, and that from the neighborhood of the Eternal World, Confidence in the Righteousness of CHRIST, is the only foundation furnished by earth, or heaven, upon which, when you are about to leave this world, you can safely, or willingly, rest the everlasting life of your souls. To trust upon anything else, will be to feed upon the wind, and sup up the East wind. You will then be at the door of eternity; will be hastening to the presence of your Judge; will be just ready to give up your account of the deeds done in the body; will be preparing to hear the final sentence of acquittal or condemnation; and will stand at the gate of Heaven or of Hell. In these amazing circumstances you will infinitely need; let me persuade you to believe, and to feel, that you will infinitely need, a firm foundation on which you may stand, and from which you will never be removed. There is no other such foundation, but the Rock of Ages. Then you will believe, then you will feel, that there is no other. The world, stable as it now seems, will then be sliding away from under your feet. All earthly things on which you have so confidently reposed, will recede and vanish. To what will you then betake yourselves for safety?"

## HOWARD'S LIFE.

Extracts from his Diary.

"Hague 1770 Sunday Evening 11th February. I would record the goodness of God to the unworshipful of his Creatures—for some days past an habitual serious frame relating to my Sin and folly, surrendering myself and Babe to Him, begging the conduct of his holy Spirit.—I hope a more tender Conscience by a greater fear of offending God.—A Temper more abstracted from this World more resigned to death or Life thirsting for union and Communion with God as my Lord and my God.—Oh! the wonders of redeeming Love! Some faint Hope even I! through redeeming Mercy in the perfect righteousness—the full atoning Sacrifice shall ere long be made the Monument of the rich free Grace and mercy of God thro' the divine Redeemer.—Oh! shout my Soul Grace Grace free sovereign rich and unbounded Grace! not I, not I, an ill deserving Hell deserving Creature!—but where Sin has abounded I trust Grace superabounds—some hope what Joy in that Hope that nothing shall separate my Soul from the Love of God in Christ Jesus—and my Soul as such a frame is thy delight pray frequently and fervently to the Father of Spirits to bless His Word and your retired moments to your serious Conduct in Life.

"Let not my Soul the interests of a moment engross thy thoughts or be preferred to my Eternal Interests—Look forward to that Glory which will be revealed to those who are faithful to death—my Soul walk Thou with God be faithful hold on hold out—and then—what words can utter."

"J. H."

"1770 Lyons, April 4th. Repeated instances of the unwearied Mercy and goodness of God preserved hitherto in health and safety! Blessed be the name of the Lord! endeavor Oh my soul! to cultivate and maintain a thankful serious humble and resigned Frame and Temper of mind. May it be thy chief desire that the Honour of God the spread of the Redeemer's name and Gospel may be promoted.—Oh! consider the everlasting worth of spiritual and divine enjoyments—then thou wilt see the Vanity and nothingness of worldly pleasures. Remember Oh my soul Saint Paul who was determined to know nothing in comparison of Jesus Christ and him crucified.—A tenderness of Conscience I would ever cultivate—no step would I take without acknowledging God—I hope my present Journey, tho' again into Italy is no way wrong rejoicing if in any respect I could bring the least improvement that might be of use to my own Country—but oh my soul! stand in awe and sin not daily fervently pray for restraining Grace remember if thou desirest the death of the righteous and thy latter end like his thy Life must be so also.—In a little while thy Course will be run thy Sands finished—a parting farewell with my dear dear Boy, and then, Oh my Soul, be weighed in the Balance—wanting wanting! but oh! the glorious Hope of an interest in the blood and righteousness of my Redeemer and my God!—In the most solemn manner I commit my Spirit into thy Hand Oh Lord God of my Salvation!—My Hope in time! My Trust thro' the boundless ages of Eternity!"

JOHN HOWARD.

## PRIVILEGES OF CHRISTIAN FEMALES.

Extract from an Address delivered in Albany August 2nd.

Our happy land is the asylum, the refuge, of female rights and of civil liberty. May we not hope, too, that religion, pure, active, undefiled religion, will hold her favoured seat amongst our females, whom she has raised from the depths of degradation to their proper rank and dignity in the world? The Indians of our forests compel their wives to perform all the menial drudgery of life; to carry the burdens, to cultivate the ground, to dress the food, and then to serve them at meals. In Turkey, the female sex is an article of merchandise; they are actually bought with money, for their bodies, without the remotest reference to their minds. Nay, they are actually raised for sale. And even in Christian Spain, which boasts of its devotion to woman, bolts and locks exclude her from all social intercourse, and almost from breathing the air free to all. What a contrast to these, is presented to us here this night! This company of both sexes, assembled with the rights and the honour which the Creator gave. Yes, much more than this—assembled to unite in those holy and blessed duties which our reconciled God and Father hath given us both to perform.

There is no public duty in which females can be more easily, more properly, more usefully, or more delightfully engaged, than the circulation of Tracts. Their province in life is, to minister to the relief of suffering, in every form. How favorable an opportunity of giving a Tract with effect, when access to the heart has been gained by an act of kindness! Every visit to the sick, every gift of alms, every garment, every dish of food, may be accompanied by a Tract, which may prove to be "the Better Gift." It is high time that this duty were assigned to its proper hands. But what do I say? These hands have already begun it. In the city of New-York, there is a Female Tract Society, which the New-York Religious Tract Society has acknowledged as a powerful auxiliary. There is also another in Providence, Rhode-Island; another in Brooklyn, Long-Island; and another in Raleigh, N.C. and one in Boston.

But, besides these, and others in England, Russia holds out to our view an animating example of female zeal in the circulation of Tracts. A Princess in St. Petersburg has herself translated several Tracts into the Russian language,

published several thousands at her own expense, and circulated them widely through the empire. No doubt, many of them have been distributed by her own hands. Over that immense empire, ignorance, barbarity and vice, have reigned for unknown ages. We look in vain for their origin in the history of nations; it is hid in the obscurity of time; rather in the gloom of iniquity, which rises up to intercept our view, like the thick cloud of smoke from burning Sodom and Gomorrah. The spectre of darkness sits brooding over the human mind throughout those vast regions.—But see—the morning breaks! a gleam of light rises over and brightens the tops of the dark billows of despotism! The gospel of salvation is spread from the shores of the Baltic to the Caspian sea by a single female.—And shall the daughters of free America be less zealous & active? Will they not unite their hearts and hands with this ornament of their sex, and thus exhibit to the world a true, a real Holy Alliance?

I dare not undertake to paint all the benign influence of woman upon the happiness of man; long has it been a favorite theme. But I may say that, allowing the justness of all the eulogy it has called forth, it is only when the tenderness of all human relations is consecrated by one common hope of eternal bliss, one common love to God, one common desire and effort to do his will, that woman becomes truly a help meet for man.

## TRIUMPH OF TRUTH.

A young clergyman of the Presbyterian denomination having located at the South, where religion had previously no temple and few votaries, found it difficult to discharge his duties because of the poverty of his hearers, and the currents of false principle, fashionable authority, vicious manners, concealed ignorance, wealthy infidelity and habituated irreligion, which he had violently to oppose.—His talents—and talents are the *Lares and Penates* of Southern idolatry—were, in their own estimation, excellent and appropriate to his profession. His person and attainments were the objects of their enthusiastic admiration. All they hated, were, his Master and his message! Once, on a very splendid matrimonial occasion, he was called to officiate. The company convened and awaited his arrival. In the mean time the conversation turned on the character and doctrine of their clergyman. They all said, he was a good man, a smart man, an acquisition to the place—but, his doctrine, alas! how strict, how hard, how mysterious, how inflexible, how almost audaciously defended and applied! One of the guests, a dippant and well educated young man and a practitioner of law, signified himself to the high satisfaction of the circle, in his erudite animadversions upon the subject; and in fine was deputed to entertain the audience, after the arrival of the clergyman and the performance of the ceremony, with a discussion, the object of which would be to refute, especially his Calvinistic sentiments.—The clergyman arrived—and the time for the colloquy. The lawyer (whom we shall write L. and the other C.) adduced, very politely and tritely, his objections—especially against the doctrine of election. C. explained, and showed that it was a fact clearly revealed—and yet never in any one's way whose pride and unbelief do not present the primary and sole obstructions; that it consists of two grand divisions, the purpose and the execution—the former, as such, having no effect upon us, and the latter coinciding with and constituted by our own voluntary moral agency; that it was not the less but the more true, on account of that doctrine, that he that believeth shall be saved and he that believeth not shall be damned; that it was the glorious encourager of piety, and inimical only to its opposite; that the end was not determined any more than the means of salvation, and neither the end nor the means of this design more than all other events—than the means and the end of every other design of the universal agent, who made, sustains, and controls the sum of things; that we ought to receive it as a fact, whether we could master the philosophy of it or not; that every way there could be no promises to the impenitent and without it no certificates to the real christian; that events in the moral world—for which the physical was made and to which it is subservient—must then be fortuitous and chance is "over all blessed forever;" with other considerations calculated to convince him. The company were all attention, and wished their champion to reply. He hesitated, and at last said, by way of terminating the friendly dispute,—"Well, after all, I am not convinced; and to tell you the truth, Rev. Sir, (and it is a solemn fact) if I believed as you do, I should necessarily infer the absurdity of doing any thing, and should never make one effort towards salvation." Rejoined C. "Well, but believing what you do, how many efforts do you make?" This was an *ad hominem* thrust which himself had provoked and for which he was not prepared. The company saw his discomfort and sympathized in his defeat—for his own conscience told him, as his actions told others, that he never made any efforts upon any principle to attain eternal life, but was living in those habits of levity and dissipation which utterly disqualified him to all religion, and perfectly disqualified him to judge in "her magnificent and awful cause."

## SENSIBILITY.

As I was passing a solitary part of the road, on my return from a visit in the country, a few days since, my attention was arrested by a little girl, about nine years old, beckoning me to stop. "Fray sir, be so kind as to break me off a bunch of leaves to make a bed for the poor lamb that's run over." I got out of my chaise, and went with the child to a tree a little distance from the road side. Here was a fine black lamb stretched on the ground; a blood was running out of its nostrils—it made a faint continued noise like a feeble groaning, and seemed to be expiring. A solitary sheep kept close to the spot, and watched all our motions. "Poor thing!" said the little girl, "he never will skip and play any more on the beggar's ground!"—and burst into tears. My dear, said I, how did it happen? "It was sleeping in the path," she answered, "close by where its mother was feeding, and the two cruel gentlemen, that went along just now in the carriage, never minded the lamb, but drove straight over it; and I brought it away from the hot sun, and laid it here in the shade; but it won't get well."—and again, with her apron, she wiped away the tears which she could not suppress. "Poor old Mrs. G.—" she continued in her simple manner, "she will be so sorry when she comes to know it—it was all the lamb she had." "Where does Mrs. G.—live?" said I. "Yonder, on the beggar's ground," she replied, pointing to a cottage on the commons about half a mile off. Are you going to tell her? "Ma, sent me to carry some radishes and milk for her tea." By this time the lamb was dead. "He'll want no bed of leaves," said little Maria, and as she took up her basket to go, she turned to look again at the object of her grief—"Oh, it was so cruel to let the wheel go over an innocent lamb," she said and hurried off for the poor woman's cottage.

My own feelings were scarcely less excited than hers; and I could not help reflecting, as I slowly pursued my journey, how dead to every tender and generous feeling must be the heart that can be indifferent to pain, even though the sufferer were a worm. The wretched young man that would crush an innocent animal under the wheel of his carriage, rather than check or turn aside his steed, is unworthy of the name of husband, or brother, or friend. Let him be the companion of no one; for in his cold, unfeeling heart, there are none of those amiable affections which form the cement of kindred souls; there is no milk of human kindness in his breast—he cannot feel another's woes nor share another's joys.—[Guardian.

## ANECDOTE OF AN INDIAN PREACHER.

While Mr. Kirkland was a Missionary to the Oneidas, being unwell, he was unable to preach on the afternoon of a certain Sabbath, and told good Peter, one of the head men of the Oneidas, that he must address the congregation. Peter modestly and reluctantly consented. After a few words of introduction, he began a discourse on the character of the Saviour. "What my brethren," said he, "are the views which you form of the character of Jesus? You will answer, perhaps, that he was a man of singular benevolence. You will tell me that he proved this to be his character by the nature of the miracles which he wrought. All these, you will say, were kind in the extreme. He created bread to feed thousands who were ready to perish. He raised to life the son of a poor woman who was a widow, and to whom his labours were necessary for her support in old age. Are these, then, your only views of the Saviour? I tell you, they are lame. When Jesus came into our world, he threw his blanket around him, but the God was within." This I had from Mr. Kirkland himself.—*Dwight's Travels.*

## THE HONEST NEGRO.

A West Indian planter, walking on the estate of a friend, where the slaves were instructed by the missionaries, saw some peas growing among the sugar canes. Knowing that the slaves were short of provisions, he called to one of them who was near and asked why he did not take those peas, as they were ripe. "They are not mine," answered the black. "How is this," said the gentleman, "you negroes are always ready to take every thing you can lay your hands on." "No, massa," replied the slave, "negro who pray never thieve." The planter was struck with astonishment.—"What have I been about," exclaimed he, "not to let the missionaries come to my estate." As soon as he returned home he sent to them, desiring they would come and teach his slaves whenever they pleased.

## OBITUARY.

Died in Ward, the 15th Sept. Mrs. WEALTHY M. POND, wife of the Rev. Enoch Pond, aged 30. The loss of this amiable woman is one, in which not only her bereaved husband and family, but a whole church and parish, an extensive circle of acquaintances and friends, and indeed society in general, participate. Her course, like that of every virtuous female in similar circumstances, was a silent and unobtrusive one, but not on that account the less useful or respectable.

Her domestic character was of an high order. She literally looked well to the ways of her household. While she cautiously shunned an overstepping interference in the direction of concerns beyond her appointed sphere, she cheerfully assumed and sustained, as far as could be with propriety, the burden of domestic cares.

As a wife, she was uniformly discreet and affectionate. The heart of her husband most safely trusted in her. She knew no interest separate from his.

As a mother, she united tenderness with firmness, and a spirit of indulgence towards her children with an all-controlling solicitude for their permanent good. Indeed, of the various relations she sustained, she seemed not only to understand the nature, but steadily endeavoured to perform the duties resulting from them—an endeavour, in which she succeeded, not always, we are to suppose, to her own satisfaction, but uniformly, so far as is known, to the satisfaction of her friends.

It was, however, the light of religion which shed around the character of Mrs. Pond its most attractive lustre. Hers was emphatically the religion of the Cross—the religion of a fallen, ruined creature, whose hopes were all founded upon the mediation and merits of an infinite Saviour. Her religious exercises were similar, in many points, to those of all others, who hope for salvation through the blood of atonement—through "sanctification of the Spirit, and belief of the truth;" still, there are several particulars, in which it is thought she was distinguished; and in which she may be safely exhibited as an example to others.

She possessed, in an uncommon degree, tenderness of conscience. She saw in herself no little sins. Every neglect of duty, every thing she discovered in herself, whether of thought, affection, word, or deed, which contravened her high sense of right, was regarded as a great evil, against which she strove, and for which she grieved. Her conscience, with a degree of propriety which is far from being common, might be compared to the delicate eye-ball, in which the least speck of known iniquity excited pain, and caused a tear.

Another distinguishing feature in the religious character of Mrs. P. was the strong sense she entertained of the greatness of religion. Religion appeared to her a truly great and solemn concern. To be a real Christian, and so on her part all the precious promises, seemed a great thing. Her impressions on this subject led her to think humbly of her own religious attainments, and not unfrequently to doubt the genuineness of her piety. They also led her, especially in seasons of religious revival, to tremble for others. She had such apprehensions of the deceitfulness of the heart, the greatness of religion, and the danger of unfounded hopes, as led her to afford encouragement to the newly converted, with the utmost caution.

Another trait in the religious character of Mrs. P., which may be proper to present, was her love for the *instituted services of religion*. She loved her Bible; and whatever might be her avocations, made it her daily and delightful study. She loved meetings for religious instruction and devotion; and prized especially her opportunities in the house of God. To be detained from public worship, by sickness or other causes, she regarded as among her greatest trials; and exhibited, under such circumstances, more nearly than almost any person we have ever known, the feelings of the pious Psalmist, "My soul lengthen, yea, even fainteth, for the courts of the Lord." Nor was her love for public worship the result of a fondness for display; for hers was equally the religion of the closet. It is believed by those who knew her best, that the never passed a day of her Christian life (unless interrupted by very extraordinary circumstances) when she did not more than once enter into her closet, and shut the door, and pray to her heavenly Father who seeth in secret.

To the cause of missions among the heathen, and of charitable effort generally, Mrs. P. was an ardent and constant friend. Her heart beat in union with every wisely directed exertion, which had for its object the advancement of Christ's kingdom. She longed, and prayed, and labored, for the dawning of that day when "the knowledge of the Lord shall cover the earth, as the waters do the seas."

Thus lived this amiable and excellent woman, moving steadily and humbly in her appointed sphere; discharging faithfully the duties of her station; and beaming forth upon all around her the loveliness and glory of that religion, which was the ruling principle in her heart; when, in the commencement of the last summer, she was arrested by the relentless hand of incurable disease. Although the effect of her disease, which was a nervous pulmonary consumption, was to depress her spirits; and, in the first stages of it, she had a great desire (for the sake of her family particularly) that her health might be restored; yet, when the pleasure of her heavenly Father became clearly known to her, she bowed, it is believed, without a murmur, and met her last enemy with christian fortitude and triumph.—To her surviving friends she has left the most abundant and comforting evidence, that their loss is her unspeakable gain; that the end of life was to her the end of all sorrow; and that she has gone to her eternal rest.—"Precious, in the sight of the Lord, is the death of his saints."—The righteous shall be had in everlasting remembrance. [Com.]

## ROMAN CATHOLIC SUPERSTITION.

From a late Tour on the Continent.

At every lamp through the streets of Courmayeur an image of the Virgin is suspended. There is not a Protestant in the town. In England, we have little idea of the state of things in Catholic Europe; there is a darkness that may befall. A priest gravely shewed us a nail and several pieces of the wood of the cross; the sponge in which the vinegar was offered to our Saviour; a part of the girdle of our Lord; a link of the chain with which St. Peter was martyred; an arm and some of the hair of John the Baptist; a tooth of St. Thomas; some bones of Simeon, &c. I asked the priest if all these were matters of faith. He replied, "No, but they rested on the most undoubted historical evidence."—N. B. This was during the last year!

## ELEGANT EXTRACTS.

From Mrs. More's *Sketches on the Modern System of FEMALE EDUCATION.*

PROPERTY is to a woman what the great Roman critic says action is to an orator; it is the first, the second, the third requisite. A woman may be knowing, active, witty, and amusing; but without propriety she cannot be amiable. Propriety is the centre in which all the lines of duty and of agreeableness meet. It is a character and a proportion to figure, and grace to attitude. It does not depend on any one perfection, but it is the result of general excellence. It shows itself by a regular, orderly, undeviating course; and never starts from its sober orbit into any splendid eccentricities; for it would be ashamed of such praise as it might extort by any deviations from its proper path. It renounces all commendation but what is characteristic; and I would make it the criterion of true taste, right principle, and genuine feeling, in a woman, whether she would be less touched with all the flattery of romantic and exaggerated panegyric than with that beautiful picture of correct and elegant propriety which Milton draws of our first mother, when he delineates

"Those thousand decencies which daily flow  
From all her words and actions."

## RECEPTION OF A LIBERTINE.

"How then is it to be reconciled with the decisions of principle, that delicate women should receive with complacency the successful libertine, who has been detected by the wretched father or the injured husband in a criminal commerce, the discovery of which has too justly banished the unhappy partner of his crime from virtuous society? Nay, if he happens to be very handsome, or very brave, or very fashionable, is there not sometimes a kind of dishonourable competition for his favour? Is there not a sort of bad popularity attached to his attentions? But, whether his flattering reception be derived from birth, or parts, or person, or (what is often a substitute for all) from his having made his way into good company, women of distinction sully the sanctity of virtue by the too visible pleasure they sometimes express at the attentions of such a popular libertine, whose voluble small-talk they admire, whose sprightly notions they quote, whose wiles they justify or extenuate, and whom perhaps their very favour tends to prevent from becoming a better character, because he finds himself more acceptable as he is."

## IMPORTANT QUALITY IN AN INSTRUCTOR.

"If I were asked what quality is most important in an instructor of youth, I should not hesitate to reply, *strong impression of the corruption of our nature, as should induce a disposition to counteract it; together with such a deep view and thorough knowledge of the human heart, as should be necessary for developing and controlling its most secret and complicated workings.*"

## RESISTANCE TO VANITY.

"Vanity (and the same may be said of selfishness) is not to be resisted like any other vice, which is sometimes busy and sometimes quiet; it is not to be attacked as a single fault, which is indulged in opposition to a single virtue; but it is uniformly to be controlled, as an active, restless, growing principle, at constant war with all the Christian graces; which not only mixes itself with all our faults, but insinuates itself into all our virtues too; and will, if not checked effectually, rob our best actions of their reward. Vanity, if I may use the analogy, is, with respect to the other vices, what feeling is in regard to the other senses; it is not confined in its operation to the eye, or the ear, or any single organ, but is diffused through the whole being, alive in every part, awakened and communicated by the slightest touch."

## JAY'S FAMILY PRAYERS.

WHIPPLE AND LAWRENCE, (Salem, Ms.) Have just published, (the 3d American Edition from the 7th London edition) *Prayers for the use of Families; or, the Domestic Minister's Assistant*—by WILLIAM JAY.

—In this edition sixteen new prayers are inserted.

Prayers for every Morning and Evening for six weeks. Prayers for select occasions. Short Devotions to be used occasionally. Petitions for particular seasons. Thanksgivings for particular events. Prayers for Friends at sea—for Sabbath Schools—for Religious, Charitable, and Benevolent Societies, &c.—and Prayers at Table—price \$1 00, Sold as above—also by S. T. Armstrong, Richardson and Lord, Lincoln and Edmunds, and Cummings, Hilliard & Co. Boston.

Recently published and for sale as above—*Prayers for Children and Youth; with an Historical Catechism of the Life of Jesus Christ*—Price 37 1-2 cts. Salem, Sept. 11.

## BLAIR'S RHETORIC.

JUST published, by True & Greene, Merchants Hall, Boston. "An abridgement of Lectures on the Rhetoric, by Hugh Blair, D.D.—Improved by the addition of Appropriate Marginal Questions, numbered to correspond with References in the body of the Page." By NATH'L GREENE. Price 75 cts. This edition seems to be improved on a plan of substantial utility for the purposes of schools. There is an advantage in having the questions in the margin, as the attention of the student will thus be more immediately drawn to the important parts of the text, & the memory assisted by associating the one with the other. As a School Book, also, the edition deserves praise, for its typographical execution, and the quality of the paper on which it is printed. North American Review.

## JONES' CHURCH HISTORY.

FOR SALE BY LINCOLN & EDWARDS, Junrs. Church History—The History of the Christian Church, from the birth of Christ to the 15th Century, including a very interesting account of the Waldenses and Albigenses, by WILLIAM JONES. *Burman Mission*—A particular Relation of the American Baptist Mission to the Burman Empire, in a series of Letters, by Mrs. J. BURMAN. *Essay on Communion*—by Rev. ISAAC MERRILL.

## COPARTNERSHIP.

JOHN C. PROCTOR informs his customers and the public that he has taken into Copartnership, Mr. JULIUS A. PALMER. Their business will be transacted under the firm of PROCTOR & PALMER. The Store heretofore occupied by said Proctor, corner of Dock-Square and Elm-Street. They have now on hand an extensive assortment of Hardware Goods which will be sold at low prices for cash or credit. JOHN C. PROCTOR. JULIUS A. PALMER. Sept 1.